

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

No. 12.]

DECEMBER, 1826.

[VOL. X.]

*Bishop Griswold's Address to the Convention of the Eastern Diocese.*

At page 368 of our last number, we noticed the meeting, on the 27th of September last, of the Convention of the Eastern Diocese. Since then, we have received the Episcopal Register for November, in which there is a brief account of the transactions of that body, but no business of importance occurred.—The editor states, that “in consequence of there being present neither of the clergy appointed to deliver the convention sermon, the bishop was pleased to substitute in its place his annual address.—We were allowed the privilege of making the following copious extracts from the manuscript before its publication :—”

“THROUGH the Lord's preserving mercy, we are once more, friends and brethren, permitted to assemble in council on the momentous concerns of our common salvation; and once more it becomes my duty to render you some account of the progress of our labours, and especially of my own official conduct during the year which has last passed away.

“It is a just subject of mutual congratulation and of thanks to the Father of mercies, that our lives and our labours have been prolonged through another annual revolution of fleeting time, and that another convention of this diocese is formed under circumstances so favourable and auspicious. This place indeed, which you are pleased thus to honour, has been visited with great reverse of fortune, and is very much depressed; but we are not the less rejoiced to see those whom we respect and love :—our circumstances are changed—our hearts remain the same.

“My labours, in the year past, have not been less abundant than at former periods. Since our meeting last year in Boston, I have been able, through the Lord's goodness, to visit all the churches in the diocese, with the exception of three or four, which are not far distant, and which I should have visited, but for the difficulty of finding some one to supply my place here. But this cause of my failure in visiting these few—this circumstance that none of our clergy were disengaged, gives us a pleasing idea of their diligence, and of the state of our churches.

“And what is yet more encouraging, and demands our grateful acknowledgments to the Lord of the harvest, eight

or ten clergymen, or candidates since ordained, respectable for talents and pious zeal, have recently from other parts come into this diocese, where they are labouring with much success and approbation. This, we humbly trust, is an evidence that the Lord has not forsaken, but is still smiling upon us, and if we are faithful, that he will continue to bless his churches committed to our care. These our brethren who have kindly come to our help, we are bound to receive, and I trust that they are received by the right hand of fellowship, and with the most sincere and cordial affection.

“In these visitations, during the year past, I have travelled about 3000 miles, including one journey, which was extended into Lower-Canada; a journey, it is believed, not without use to the churches in these states. A friendly intercourse between our churches and those in the Canadas will evidently be of mutual benefit, and especially favourable to our brethren in Vermont. The kindness and cordiality with which I was received at Montreal and Quebec, especially by the honourable and very worthy bishop of those provinces, was an interesting proof of the politeness and hospitality of our brethren in those cities, and also of their Christian love and their readiness to co-operate in whatever shall best promote the cause which we all have in view. The recent appointment to the episcopate there, of one so justly and so universally respected and esteemed—of one so long and so very much devoted to the cause of the blessed Redeemer and of the best good of mankind, causes the most pleasing anticipation of the future prosperity of the Protestant Episcopal Church in that part of America.

“I have also to acknowledge, what I shall never be able sufficiently to express, the many favours and long-continued kindness which I have received both from the clergy and the laity in this diocese. The patience with which they have borne with my many infirmities, the kindness and more than hospitality with which I have been every where received, the sacrifices often made for my accommodation, and the aid given me in my journeyings, have laid upon me obligations which the Lord only can repay; and we trust that he will repay, and the rather, because for *his sake* the benefits have unquestionably been

conferred. For we know who hath said, "Whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, shall not lose his reward."

"At the time of our last convention, the situation of St. Paul's church, in Boston, was such as caused us painful anxiety and deep concern. But here, too, the Lord has blest us beyond all that we could reasonably expect. The reasons for my conduct in that case were then briefly stated. Soon after, Dr. Jarvis caused to be printed and sent to all parts of the country, especially of this diocese, a narrative of the transactions in that unhappy business; intended, of course, to exculpate himself and throw all blame upon others. I deem it my duty, however painful, to say that in that narrative, and especially in the concluding remarks, my conduct is much misrepresented; and (with what intention, I pretend not to say) that opinions and motives are ascribed to me which have no foundation in truth. After my having exercised this ministry for fifteen years, the people of this diocese can easily judge whether I am disposed to usurp power which does not appertain to my office, or to abuse that which does.

"But whatever is thought of me respecting that business, much praise is due to the stability and united zeal of the proprietors of St. Paul's church: and the blessing of God, we may humbly believe, has been with them. Though some valuable members, from their attachment to their pastor, withdrew from the parish when he left it, still the congregation appears to have been gradually increasing, even during the time of their having no settled minister, and notwithstanding the heavy burden which has fallen upon the parish. And now, we have reason to believe, the affairs of that important church are completely settled, and the people happily united under the ministry of the Rev. Mr. Potter, from the diocese of New-York, who was instituted into the parish on the 29th of the last month. And it gives me much pleasure to add, that the highly respectable bishop of that diocese, whose talents, activity, and zeal in the service of the church are so eminent and so extensively known, consented not only to Mr. Potter's removal to Boston, but himself to visit that city, and to preach on the occasion of the institution. There is much reason to hope that this kind and friendly visit will be productive of very happy effects."

"Vermont appears to be the most flourishing part of this diocese. In my journey through it last October, I consecrated new churches in Sheldon and Fairfield; and at Middlebury admitted Moore Bingham and Louis M'Donald to the order of

deacons. The Rev. John Bristead, Joseph H. Coit, and Richard Peck, from the state of New-York, who have been ordained within the year past, are now also labouring in Vermont; and the Rev. Mr. Nash, from Virginia, is also added, and is a valuable addition to the number of their clergy. Mr. Peck is labouring in Berkshire, Montgomery, and Enosburg; Mr. Bingham in Fairfield and Sheldon; and Mr. Nash in St. Albans and Swanton: and much cause have we of thankfulness that those churches are at length supplied. Mr. Bristead, it is hoped, will officiate at Ferrisburg (a new parish) and at Vergennes. The parish in Middlebury are now engaged in erecting a new stone edifice, which, if they succeed in obtaining means to finish, will be one of our best churches. Mr. M'Donald has officiated in Rutland. The Rev. Mr. Bronson has removed to Manchester: the church in Arlington is under the care of the Rev. Mr. Coit.

"In my tour through Vermont in June last, accompanied by my reverend brethren Leonard and Clapp, I visited for the first time a parish newly formed in Woodstock, where I passed the fifth Sunday after Trinity, June 25th. The kindness and hospitality with which we were received and entertained, and still more the prospects of a good parish in that place, were highly gratifying. The people who have organized themselves into an Episcopal society, are respectable in point both of numbers and character; and what is still more encouraging, they appear to be united, prudent, and zealous. In that beautiful village they have selected a pleasant spot for erecting a church, and had, it was said, already subscribed liberally for that purpose. We had the most pleasing proof of their being much in earnest, in the large number who assembled for worship, and the devout attention which they gave to the various services of the day. I preached three times, confirmed twelve, and for the first time in that place according to our mode, the communion was administered. They who had been confirmed, with several others, devoutly united in commemorating that adorable sacrifice which alone can expiate sin and give spiritual life. I have witnessed but very few occasions more interesting: may the Lord in his merciful goodness guide and bless them. In other places in that state are opening prospects; and when, through the divine blessing, they shall have obtained quiet possession of their lands and the expenses shall be defrayed, we may hope for still greater increase."

"But two names have been added to the list of candidates for holy orders—James M. Tappan and Ebenezer Boyden. Seven have been admitted to the order of dea-

cons—Moore Bingham, Louis McDonald, Joseph H. Coit, Richard Peck, John Bristed, Southerland Douglass, and Benjamin C. C. Parker. And the Rev. Silas Blaisdale, Henry W. Ducachet, Thomas S. W. Mott, George Otis, and George Griswold, deacons, have been ordained priests. Confirmation in several of the churches visited, has been postponed till the next year; and in others, none were desirous of receiving that rite: in the compass of the year I have administered it 27 times, and yet the whole number confirmed amounts only to 210. The small number of our people who are pressing forward to confess the name of Christ and partake of his mercies, presents a mournful contrast to the Lord's blessings showered upon us, which we have been recounting. This is what is most discouraging in the present state of our churches—a lack of zeal, of devotedness to God, and a sense of his mercies. Some of our churches, in my late visitations, did not evince that lively interest in spiritual things, and that pious zeal, which have been happily witnessed on former occasions. While people are themselves indifferent whether or not they partake of the ordinances of the Gospel, they will of course view it as of no great importance whether these ordinances are extended to others. The missionary funds at my disposal will not, it is feared, be adequate to the appropriations made for the year ensuing.

• My brethren of the clergy, fellow-labourers in the Lord's work; if some who desire the comforts of our ministrations are yet destitute, and in those parishes where we constantly minister coldness prevails, and little good fruit appears, we are of all men the most deeply interested, and should feel the most awakened concern. Have we indeed been faithful on our part? Have we given all possible diligence, and done all that lieth in us, according to our bounden duty, to preach the Gospel in its purity, in season and out of season—to enlarge the borders of the Redeemer's kingdom—to restrain men from sin, and to excite them to their duty? We have solemnly engaged, the oath of God is upon us, "that we will not cease our labour, our care and diligence," till we have done this. Confident I am that, considered as a body, no ministers of Christ are more sincerely engaged in his service. But you know also the infirmity of our natures, and the temptations which surround us. You know well the vast importance and the awful responsibility of our office; that through our ministry men are to be converted to God, their hearts renewed by faith, and their souls saved for ever! You know, too, what confidence the people repose in us, as ambassadors of Christ, as the interpreters of God's

word, and as their examples and guides in religious life, and in the way to heaven. On our diligence and fidelity may (we know not in what degree) depend the present comfort and immortal well-being of thousands of our fellow-men. It is necessary to our usefulness, and to the success of our ministry, that they see us deeply interested and zealously engaged in promoting their best good. They should be convinced that we seek not theirs, but them. It is highly important too, that we reflect often and much on the near and very endearing connexion between a Christian pastor and the flock committed to his charge. The people among whom we labour in the Lord, are the souls for whom our divine Master gave his soul in death; they are souls by him committed to our pastoral care; to us has he given the momentous charge to reclaim them from sin, and to train them for heaven. It is, I repeat, a very affecting consideration, that the people have voluntarily chosen us, who are respectively their ministers, to be their spiritual guides—that to our wisdom, fidelity, and pious zeal, they confide what so much concerns their immortal well-being. When we consider further, that they cheerfully contribute of their hard earnings to our present comfort, and make us partakers of their temporal things—these, with many other reflections, must endear them to our hearts, and make us ever ready to spend and be spent in labour for their benefit.

• A minister of Christ, who has such feelings and such views of the relation between him and his people, will not, without urgent necessity and great reluctance, leave them: and a people so blest in a pastor, will be likely to do all in their power to make him happy. The frequent removals of our clergy from one parish to another, is one cause, I doubt not, that our labours are not more effectual: they cause both ministers and people to think lightly and with indifference of the connexion between them: in parishes they produce discouragement, and sometimes disgust.

• It is also necessary to the success of our ministry, to convince the people that we do not enter it for "a piece of silver or a morsel of bread," nor because it is a genteel profession. Perhaps it would be quite as well for the true interests of religion, if the profession, in the estimation of worldly people, were less genteel. It may, too, possibly be the fault of our order, that the office of a Christian minister has become, we may fear, an object of worldly ambition. I know well, and it is a subject of painful regret, that many of our clergy have but a scanty and inadequate maintenance: and generally, too, those whose labours are most abundant, have the least pecuniary reward. But

God is just, and the reward which we chiefly look for, is sure and certain. Let us manifest to the world that the Lord is our hope and reward—that we seek first and supremely the kingdom of God and his righteousness, leaving it with his merciful goodness to bestow upon us such portion of temporal comforts as seemeth to him fitting.

Since we last met, and indeed within a very few weeks, it has pleased the Head of the church to remove from our society, and from his ministry here on earth, our worthy and much esteemed brother, the Rev. Herbert Marshall. The Lord knoweth his own purpose, and can overrule the most calamitous event to the furtherance of the Gospel. The death of that able, pious, zealous, and most exemplary minister of Christ, is, in all human appearance, a deep affliction, and a great loss to our church. May the Lord who has removed him to a better world, in his compassionate goodness, send others of the like spirit, the like abilities, to supply his place. Our respect for his memory cannot be better shown, than in our kind regard to the lovely family which he has left in sorrow.

The foregoing selections have been made, not because the parts of the address which our limits compel us to omit are less worthy of attention, but because some omissions were unavoidable. The remarks particularly addressed to the laity, are not less admirable than the above fragments of the address to the clergy. At some future time, more of this invaluable matter may possibly grace the pages of the Register. At present, we must content ourselves with the concluding paragraph.

But I am extending these remarks, it is feared, beyond the limits of your patience. So far as they are correct, let them guide us in our present deliberations. Let it be considered, that the object of this, our convention, is nothing less than the honour of God, the building up of the Redeemer's kingdom, and the salvation of mankind. And let it not be forgotten, that "except the Lord build the house, they labour in vain who build it; except the Lord keep the city, the watchman waketh in vain." Let us endeavour to be duly sensible of our dependence, and devoutly to seek the favour of God's holy protecting providence.

I will only add, that it is my desire and request that neither this convention, nor any of this diocese, will, from feelings of delicacy towards me, refrain from proposing, or from carrying into effect, any measure or measures for the benefit of the church. My acceptance of the appointment to this important and very difficult office and ministry, was under a deep sense of my disqualifications for such a

work; being influenced by the critical and very peculiar circumstances of our churches, (which then few in number, and in a broken state, provisionally were led to form this union,) that we might not wholly lose the ground which was so happily gained. But I was then, and still am determined to retire from the office, should the good of the church require it; or to accede to such division of the labours, or such other arrangements, as will best promote its prosperity.

Whether I ever meet you again on the like occasion, must of course be doubtful. This may be my last address to the Eastern Diocese; and let it assure you of my grateful sense of a thousand favours, of my increasing affection and concern for these churches, and of my prayer (to be continued I trust till my latest breath) that God will bless them.

ALEXANDER V. GRISWOLD.

For the Christian Journal.

### Convention of New-Hampshire.

THE Episcopal Register for November, contains a brief account of the proceedings of the convention of the Protestant Episcopal Church of the state of New-Hampshire, held at Cornish, in that state, on the 6th of September last.—It appears from that account, that there were present four clerical and six lay members. Morning prayer was read by the Rev. Moses B. Chase, minister of Christ church, Hopkinton; and a sermon preached by the Rev. James B. Howe, rector of Union church, Claremont. The communion was administered by the Rev. George Leonard, rector of Trinity church, Cornish.—The Rev. James B. Howe was appointed president, and Abbe Cady as secretary.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. George Leonard; Nathaniel Adams, esq. Hon. James Sheafe.

The delegation to the General Convention were also appointed, and consist of the following gentlemen:—The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. George Leonard, the Rev. Moses B. Chase; Baruch Chase, esq. Hon. Samuel Fiske, Hon. James Sheafe, and Abbe Cady, esq.

The following resolution, which was

adopted at the diocesan convention, holden at St. Paul's church, in Boston, September 28, 1825, was communicated by the secretary, to wit—"Resolved, that the secretary be requested to inform the secretaries of the several state conventions composing this diocese, that the business of devising means for the more effectual support of the episcopate, is committed to the state conventions, and that they are hereby requested to attend to that duty."—Which being read and considered, it was, on motion, referred to the Rev. Mr. Howe, the Rev. Mr. Leonard, and Isaac Hubbard, esq., with instructions to report thereon at the next annual convention.

Parochial reports were received from only three churches and two societies, and give the following aggregate, viz. Baptisms 30, marriages 8, communicants 168, funerals 18.

*Voted*, that the secretary be requested to make report of the state of the church to the General Convention in November next.

*Voted*, that the annual convention of this church be holden at St. John's church, in Portsmouth, on the first Wednesday of September next; that the Rev. Moses B. Chase is requested to preach before the convention, and that the Rev. Mr. Leonard is appointed substitute.

#### *Bishop White's concluding Address.*

At page 360 of our last number, we inserted the address of Bishop White, delivered at the opening of the late special convention of the diocese of Pennsylvania. We have since received the printed journal of that convention, and now transplant from it to our pages the address of the same venerable and excellent prelate, delivered at the close of the said convention.

#### *Brethren,*

In consideration of the result of the business on which you have been called together, and aware of its having appeared to many of you, that the call of a special convention might have been dispensed with, either by the presentment of the subject to the annual convention in May last, or by the reserving of it to the convention expected in May of the next year; I beg your patience, while there shall be accounted for the state of my mind on those points. Let the reasons which have influenced me, pass for what they may be thought worth; but for the purity of my

motives, I throw myself on the judgment of your charity.

In answer to the first part of the question, I give the following narrative:—

Within a considerable time before my adoption of the measure—perhaps more than a year—I had heard of some discourse, and even of some measures, tending to the choice of an assistant bishop. Since the last convention, some of my brethren of the clergy intimated to me their dissatisfaction with such discourse and proceedings—carried on, without a reference to what might be the state of my mind on the subject. Concerning this circumstance, I had nothing to answer; but as to the matter itself, I said, that considering my age and the weight of my engagements, I ought not to entertain an objection to the design. After a development of the exigency of the case, there was expressed to me the opinion, that the church generally would appreciate the reasons of the measure in question, if the proposal of it were to proceed from me; but that there would be reluctance to the giving of a beginning to it, from the motive of respect. To the taking of a lead in the matter, the gentlemen with whom I conversed, and who, I believe, had not been engaged in any measure, or in any precedent discourse alluded to, were decidedly averse. For some time I hesitated as to the suggestion of my being the proposer. My reason for this, is a confession now drawn from me by the occasion, and by the regard to truth.

It has pressed on my mind during the last few years—it has not been so during the general course of my episcopacy—that possibly a candidate might be brought forward, whose disposition to something in contrariety to the principles of our church, would not be known to a considerable portion of our clergy, and much less to the greater number of our laymembers, coming from different sections of the state, and having little access to the sources of information concerning characters; and that in consequence I might be put into the disagreeable predicament of declining to join in the consecration of such a person; leaving that duty to any of my brethren, if there should be any, who are either not so scrupulous on the subject, or are not possessed of the facts which may have had such an influence on my mind: and which ought to be of such a character, that for my refusing of a participation I could answer to God and to the church. In proof that there may be reason for the refusal, I refer to the solemn form of words which the bishop elect is required to take on his tongue, before the advancement of a step in the act of consecration. How can any bishop, in his official character, knowing the intentment of the form, conscientiously ac-



cept the promise, with the understanding that the promiser has no intention of performance, according to the obvious meaning of the words?

Let it be noticed, that the state of my mind now disclosed, had no reference to any individual; and that at the time of the conversation referred to, no person was contemplated, so far as I know, to be proposed as the assistant bishop.

After considering the subject in every point of view in which it presented itself, I became apprehensive, that in shrinking from responsibility on the ground that has been stated, it might be evidence of more regard to personal comfort, than to the wants of the diocese: which prompted to the course that has been pursued.

Whether it would have been the best, to have delayed the business to the next annual convention, is a matter in which I have no concern. The standing committee have acted on the principles set forth in their document addressed to the churches; which, to my mind, have considerable weight; although there are considerations on the other side not to be disregarded.

Although my calling of you together has been ineffectual as to the object designed by it, there ought to be the effect of satisfying the whole diocese that I have not yet the frequent infirmity of age, inducing reluctance to yield to providential entailments on it, and to surrender a portion at least of the rights and of the influence, of which, it may be supposed, that long habit would have rendered me unreasonably retentive. From the statement made, you will have perceived that it was a different cause which produced in me reluctance to the giving of a beginning to the measure of electing an assistant bishop. Having dismissed my first impressions, from the apprehension that they may have been in some degree selfish, I shall consider myself excused in future from whatever has a bearing on the same object; but will not interpose any hindrance to the endeavours of others for the accomplishment of it.

There is a claim which I shall think myself entitled to make on the indulgence of the diocese, and with the greater weight, in consequence of the result of your deliberations: it is, that in proportion to what you have witnessed of increasing calls on the episcopacy, seen in connexion with my increasing weight of years, and taking into the account my large extent of local labours, you will not complain of proportionally decreasing exertion, induced by the many relations in which I stand, and probably by the decay of bodily strength, if not also of mental energy. This indulgence I may the more reasonably expect, if you should find in me what I purpose with the aid of divine grace, that so long as my faculties shall be continued to me,

my cares and my counsels are not wanting in any matter that may concern the integrity, the peace, and the prosperity of the church; and especially by bearing my protest against whatever may be an inroad on her system, in doctrine, or in discipline, or in ecclesiastical constitution and government. Not only so, without founding any pretensions on personal merits, but availing myself only of a long course of labours, I now consider myself as addressing not only you, but the members of the church in the diocese, when both myself and all you, my juniors, shall be laid in the dust.

Brethren, with these sentiments, and with my wishes for the safe return of the distant members of your body to their families and to their churches, I bid you an affectionate farewell.

WILLIAM WHITE.

*For the Christian Journal.*

### Convention of New-York.

The meeting of the late convention of the Protestant Episcopal Church in the state of New-York, was noticed at page 369 of our November number. In addition to the information there communicated, we now add our abstract of the printed journal of that convention.

On the morning of Tuesday, the 17th of October, the delegates assembled in Trinity church, in this city. Morning prayer was read by the Rev. William B. Lacey, rector of St. Peter's church, Albany; a charge to the clergy delivered, and the holy communion administered, by the bishop. The Rev. Benjamin T. Onderdonk, D. D. was appointed secretary, and Mr. William R. Whittingham assistant secretary. On the second day, morning prayer was read by the Rev. Addison Searle, missionary at Buffalo; and the bishop having delivered his annual address, as published in our last, the following newly incorporated churches were received into union with the convention, viz.—

St. Peter's church, Lenox, Madison county; St. Mark's church, Nunda, Alleghany county; Grace church, Black Rock, Erie county; St. Matthew's church, Moravia, Cayuga county; St. John's church, Gerry, Chataugue county; St. Clement's church, Wethersfield, Genesee county; Grace church, Norfolk, St. Lawrence county; St. Thomas's church, Bath, Steuben county; St. John's church, Sodus, Wayne county; St. Paul's church, Lyons, Wayne county; St. Mark's church, Penyan, Yates county.

The Committee of the Protestant Episcopal Church for Propagating the Gospel, reported the names and stations of twenty-six missionaries who had been employed by them during the past year.

A resolution was passed, "that in addition to other contributions in the respective congregations for missionary purposes, a collection shall be made for the same purposes at every visitation of the bishop to the said congregations, unless, in his judgment, this should be inexpedient."

Collections and contributions were reported for the Episcopal Fund to the amount of \$810 98; for the Missionary Fund \$1676 82; and for the Diocesan Fund \$662 48.

The trustees of the Episcopal Fund reported, that the capital now amounts to \$84,228 91, and that the whole increase for the last year was \$2,773 19.

A committee having been appointed on the subject of trustees of the General Theological Seminary, they reported, that the diocese was entitled to 31 trustees for the same; when the convention made choice of the following gentlemen to be nominated to the General Convention as the said trustees:—

The Rev. William Harris, D. D., the Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. William Berrian, the Rev. John M'Vickar, D. D., the Rev. James Milnor, D. D., the Rev. William Creighton, the Rev. Henry U. Onderdonk, M. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. Henry Anthon, the Rev. Lucius Smith, the Rev. John Reed, D. D., the Rev. Orin Clark, the Rev. William B. Lacey, the Rev. Francis H. Cuming, Wright Post, M. D., Nehemiah Rogers, David S. Jones, esq., Henry M'Farlan, Thomas S. Townsend, esq., Edward R. Jones, Stephen Warren, esq., Robert Troup, esq., Thomas L. Ogden, esq., Isaac Lawrence, esq., David E. Evans, esq., Jacob Lorillard, the Hon. James Emott, the Hon. Nathan Williams, John C. Spencer, esq., Wm. Johnson, esq.

The following gentlemen were appointed delegates to the General Convention:—

The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. Orin Clark, the Hon. James Emott, the Hon. William A. Duer, the Hon. Nathan Williams, Stephen Warren, esq.

The standing committee consists of the following gentlemen:—

The Rev. William Harris, D. D., the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D., the Rev. William Creighton, Nicholas Fish, esq., Henry Rogers, esq., Edward Lyde, Thomas L. Ogden, esq.

The following gentlemen were appointed the Committee of the Protestant Episcopal Church for Propagating the Gospel in the state of New-York, of which the bishop is, *ex officio*, chairman:—

The Rev. Thomas Lyell, D. D., the Rev. Henry J. Feltus, D. D., the Rev. John M'Vickar, D. D., Dr. John Onderdonk, Thomas L. Ogden, esq., Hubert Van Wagenen.

A resolution was offered to change the word "Tuesday," in the first article of the constitution of the church in this diocese, to Thursday; the consideration of which lies over of course to the next convention.

The missionary and parochial reports, which do not all seem to be perfectly kept, afford the following aggregate, viz. Baptisms 1920, marriages 585, communicants 6179, funerals 694.

The missionary reports are highly interesting. We have room only for the following extracts from some of them:—

The Rev. Norman H. Adams, deacon, missionary at Unadilla, Otsego county, writes—

Although the congregation at Unadilla is small, yet the prospects of the church, I think, are flattering. The impediments which have formerly existed, I believe are now wholly removed; and from the apparent increase of the congregation, together with the liberality of the friends, and the zeal which is manifested by the members, of the church, we indulge the pleasing hope, that a brighter day is about to dawn upon our Zion, and that this church, formerly planted in the wilderness, may yet stand as "a city set upon a hill, which cannot be hid." The congregation, the summer past, have purchased a good organ, from which we derive great benefit.

Much praise also is due for the zeal and liberality which the members and friends of St. Peter's church, Bainbridge, have manifested in the exertions which they have made to support the preaching of the Gospel, and erect a house of public worship. The church has been formed

but a short time, and there were but few professed Episcopalians, although at present there appears to be a pretty general attachment, or good feeling, to the Episcopal Church. They have gone to great lengths in erecting their church, and getting it enclosed; but will be under the necessity of letting it stand till some future period, unless they can get some assistance.

The Rev. David Brown, missionary at Fredonia, Chataque county, writes,

Since my last annual report, the prospects of the church in this county have considerably improved. At Mayville, the church which I organized three years ago, notwithstanding the opposition of all the various infidelities and heresies of the age, is assuming a permanency of character, that places it above the reach of its enemies. Under the faithful ministry of the Rev. Rufus Murray, the number of its members has considerably increased; and very creditable to the liberality of the congregation is the progress already made in the erection of a house of worship.

In reporting on the state of the church at Granville and Sandy-Hill, in Washington county, their missionary, the Rev. Palmer Dyer, thus remarks:—

By the above report it will be seen that God, of whom alone cometh the increase, continues to give us abundantly his blessing. The number of our communicants has been nearly doubled at Granville, within the last three years; and the congregation of worshippers in our church has been greatly augmented. Among the converts from other denominations, is a gentleman who has been, for four or five years, a preacher of the Universalist doctrines within the bounds of the parish. These doctrines, as well as the Socinian, which are embraced by most of the Universalists, were by him publicly and fully renounced. The reading of Bishop Hobart's admirable "Preliminary Instructions concerning the Church," contained in his "Companion for the Festivals and Fasts," and of "Bowden's Letters," was instrumental in convincing him that Episcopacy is of apostolic and divine origin.

A gentleman belonging to this parish has generously deeded to the rector, wardens, and vestrymen, a lot of land, consisting of 40 or 50 acres, of which we are to have possession after his death. If every professor of the religion of Christ would do as much in proportion to his ability, the Gospel would be supported, and our churches would no longer complain of the deficiency of their funds.

Much good has been effected by the parish library which we established last

year, and which now consists of 113 volumes. Experience has taught us, that the best books to circulate among the people, for counteracting their prejudices, and preparing them to admit the validity of Episcopal claims, are well written histories of our church; and especially ancient ecclesiastical histories; whether in the form of volumes, or in the more compendious form of tracts and cheap abridgments. It is therefore certainly desirable that some efficient measures should be adopted, to supply the country with a greater number and variety of such valuable publications. In many places, those who are seeking for information can find almost any thing excepting a good and satisfactory historical account of the church.

The missionary in Albany and Greene counties, the Rev. Samuel Fuller, writes,

At Greenville the worship has been attended, the greater part of the time, in a meeting-house belonging to a Baptist congregation; where, also, a number of that denomination usually attend.—The church, of which I gave some notice in my last report, is now under contract, and it is expected that it will be finished by the latter part of November—in time, it is hoped, to be consecrated this fall.—This building, which is of wood, together with half an acre of ground and other appurtenances, will cost, by estimation, about 2,700 dollars: and although the subscriptions for the building are generally respectable, about five-sixths of the whole expense will be paid by two men, Mr. Reuben Rundle, jun. and Mr. Hardy Rundle; the former will pay about 1,600 dollars. These two brothers, with uncommon liberality, take upon themselves the principal responsibility of the building, and with characteristic energy and perseverance provide for its completion.

The Episcopalians in Greenville, consisting only of about twelve families, have been, through missionary aid, kept together, and the worship of the church preserved, a number of years. After being deprived of the use of a room in the academy, there appeared no alternative in their case, but either to discontinue their worship, or to make an exertion (which to many of them appeared a hopeless one) to put up a house of worship, in which they might be accommodated; and it is by the benevolent and persevering efforts of a few men that the house has been erected, and is soon to be finished.—On the whole, the prospects of the church in Greenville are encouraging; and the friends of Zion look forward with hope and prayer, that God, who knows the end from the beginning, and in his wisdom connects one event with another, will follow with his enlightening and sanctifying



grace their laudable exertions to promote the external accommodations of his worship, that they may prove means in his hands of the spread of knowledge and piety, and of preparing many souls for final salvation.

From the report of the Rev. Algeron S. Hollister, missionary in Oneida county :—

Your missionary reports, that his labours have, as heretofore, been principally devoted to Trenton and Paris. No material alterations have taken place in these churches during the past year, but, on the whole, the interests of the church are gaining ground. At Trenton there is far more religious seriousness prevalent than at any former period since my residence in the county, and I may reasonably expect an addition of several communicants soon. On the whole, I am flattered with the hope that the church in this place will attain to a permanent standing, and will be respectable for its numbers.

In Augusta, which is ten miles west of Paris, are a few families ardently attached to the doctrines and usages of the church, and the labours of the ministry are received with flattering attention.

At Eaton, in the county of Madison, seven miles west of Augusta, I met with a few families who retained a decided preference for the doctrines and usages of the Protestant Episcopal Church. In both these places the missionary is received with the most affectionate welcome, and the words of truth are heard with lively interest and profound attention.

The Rev. Daniel Nash, missionary in Otsego county, states—

In most of the places where I have officiated, the congregations have been respectable as to numbers, and all of them solemn and attentive.—Wherever I have gone, I have been received with kindness, and often with that Christian love which sweetens the toils of the weary missionary. Judging from appearances, I can say, that however we have to lament our unprofitableness before our Maker, yet a spirit of serious inquiry on religious subjects is gaining ground among our people, accompanied with a spirit of deeper devotion than at any former period.

From the report of the Rev. Amos Pardee, missionary at Skeneateles and Marcellus, Onondaga county :—

The congregation at Skeneateles is composed of very respectable people, small in number, but for the most part firm in the church, and on the whole the prospect is improving.

The congregation at Marcellus is more numerous than that at Skeneateles, but

composed chiefly of people who, until recently, have had very little knowledge of our church.

During the last six months, the congregation has greatly increased, from what it was during the preceding six months; numbers have become settled in their views with respect to the faith once delivered to the saints; piety and zeal have manifestly increased among them, and our present prospects are equal to any reasonable expectation.

The Rev. Richard Salmon, missionary at Geneseo, Livingston county, states—

I have the pleasure of saying to you, that I yet continue to occupy your missionary station at Geneseo; and I know no sufficient reason why I may not remain here for the ensuing year. And I have the satisfaction of further stating to you, that the missionary cause in this branch of our holy and apostolic church, continues, through God's blessing, to prosper in my hands. And although, from the nature of this report, I have not much to say farther, particularly in regard to Geneseo, yet permit me to take this opportunity to recommend to your very particular notice the churches at Wethersfield and Warsaw, Sheldon and Nunda, where, at the two former and last mentioned places, I have given my services for a little more than one-fourth of the time during the past year.

At Warsaw, connected with Wethersfield, which is a very flourishing village on Allen's Creek, in Geneseo county, there is, at present, the greatest zeal manifested for our church. Divine service is performed in the masonic hall, which is a large and commodious room. A majority of the most opulent and influential men of the village have engaged in the good cause. Great numbers attend, and the service is already performed with great propriety.

From the report of the Rev. Orsamus H. Smith, missionary at Moravia, Cayuga county :—

It is pleasing and encouraging to remark a growing interest in favour of the doctrines and worship of the church in these parts. A little more than three years ago, there was but one individual in Moravia who had ever known much of the Episcopal Church; now we have a congregation which is generally respectable for numbers, and which always unites with hearty zeal in the liturgy. In this village a neat Gothic church has been erected by the liberality and zeal of a few individuals, which was consecrated to the service of Almighty God on the 10th of September.

The Rev. Frederick T. Tiffany, deacon, missionary at Cooperstown, Otsego county, writes—

Providence has smiled upon the efforts made to promote the prosperity of the church in this place; the congregation has increased in numbers, in attachment to the church, and, we humbly hope, in the love of God and man.

From the report of the Rev. Amos C. Treadway, missionary at New-Hartford, Oneida county:—

The church reported in the last journal to have been commenced in this village, is now, by Divine Providence, completed; and the service is well attended. Two years since, when your missionary first visited this place, he found the people utterly unacquainted with our forms, and the ground wholly occupied by those whose views and principles are in discordance with the doctrines of the church. Of course, we had to overcome the influence of early prepossession, and also to labour against the most deeply rooted prejudices. But we have found that truth is mighty, and will prevail, if listened to.

In erecting the edifice above noticed, however, your missionary must observe, that much credit is due to the generosity of the Hon. Judge Sanger. This gentleman has distinguished himself by the very liberal subscription of fourteen hundred dollars, besides other valuable considerations. He has also presented a deed of 130 acres of land, the avails of which are to go to the support of the clergyman. Added to this the many favours bestowed upon your missionary by this truly benevolent individual, the church is certainly brought under the most grateful obligations to him.

The missionary at Waterloo, Seneca county, the Rev. William M. Weber, deacon, writes—

During the two months previous to confirmation, divine service was performed every Friday. An addition of several to the church, and an increased attention to religion, have been, through the blessing of God, the benefits of these stated ministrations. These effects are indeed cheering. Still it must be confessed, that I have only watered what others had planted. That there is a love and enlightened knowledge of the church—that a neat edifice, after the Gothic style, is a testimony of that love and knowledge—are certainly not among the least of those recollections which must fill with complacency the bosom of the late rector of this parish.—Seneca-Falls has become a place of importance to the church, from the fact, that several distinguished families

friendly to her interest have lately become residents of that flourishing village.

The Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, writes—

The church is here prosperous. Many of the students from the academy and college attend the service, of whom a few from education are acquainted with its order; some partially so; but more for the first time here witness our sublime service, which, when properly performed, carries with it a solemnity and an effect which revilers cannot gainsay, and which calls upon churchmen to bring to it hearts touched with the fire of holy devotion.

From the report of Mr. Solomon Davis, catechist and lay-reader amongst the Oneida Indians:—

The mission among the Oneida Indians still continues in a prosperous state. Divine service has been regularly performed during the past year, with the exception of four Sundays, when I was prevented by sickness from attending to this part of my duty. A respectable number of the natives, manifesting a serious attention, have usually attended. It is truly gratifying to witness the humility and devotion which distinguish these people when engaged in public worship; to behold the sturdy savage, who once roamed at large in the desert, ignorant of the way of salvation by Jesus Christ, and endeavoured to appease the anger of his fancied god by the sacrifice of dogs—now enter the house of prayer, and reverently offer up his adorations in the language of our excellent liturgy, to that exalted Being who alone is to be worshipped—of whom cometh pardon, peace, and salvation.

The school has not been so well attended during the summer as formerly. Thirty scholars now attend, and make very good proficiency. Several of them are able to study the Scriptures in the English language.

Some of the parochial reports are also attended with interesting remarks. We give the following:—

The Rev. Samuel Sitgreaves, jun. rector of St. Peter's church, Auburn, Cayuga county, after reporting the state of the parish, adds—

The parish continues to flourish. The pews are all sold, and the congregation is increased. During the three months preceding the date of this report, the rector was absent from the parish, in consequence of an afflictive dispensation of Divine Providence; but for the greater part of this period, his place was ably and efficiently

supplied by the Rev. Dr. Rudd, the principal of the Auburn academy.

The Rev. Rufus Murray, deacon, minister of St. Paul's church, Mayville, Chataque county, writes—

The people of this congregation are erecting a neat and commodious church, which will be ready for consecration in the course of next summer. Our expectations have been more than realized, and the people are becoming more and more attached to our incomparable liturgy, and to the primitive doctrines and usages of the church.

Of Christ church, Ann-street, New-York, the Rev. John Sellon, rector, states—

This congregation has rapidly, (and as it is trusted) permanently increased during the last three years; but from the circumstance of the whole debt, arising from the original price of the building and subsequent repairs, being borne by only two individuals, it is found very difficult at present to support it; and the more so, as it has never received any extraneous assistance whatever.

Of the new parish of St. Thomas's church, New-York, the Rev. Cornelius R. Duffie, rector, remarks—

Since the last report, the church has been completed and consecrated, and the congregation now consists of about 130 families. The house erected by the vestry for the accommodation of the rector, on their grounds adjacent to the church, has been finished. The congregation, by their voluntary contributions, have purchased a valuable service of communion plate.—Within a few months, a society has been organized in this parish, under the name of "The Theological Scholarship Society of St. Thomas's Church, in the city of New-York," for the purpose of founding a scholarship in the General Theological Seminary; and the sum of six hundred dollars has been raised towards the accomplishment of that object, and securely vested.

The Rev. Henry Anthon, rector of Trinity church, Utica, states—

Since the last report, the rector has had the satisfaction of witnessing in this parish an increase of numbers and of substantial piety. During the prevalence of much religious excitement, ample provision was found in the institutions of the church, for promoting among her members the knowledge and practice of pure and undefiled religion, and guarding them from self delusion. By a faithful adherence to what the wisdom of the church has sanctioned and enjoined, no small de-

gree of odium and misrepresentation were incurred; but we have nevertheless had reason to bless and praise God, that this portion of his fold has enjoyed his guidance and protection, and that many have found in it the ark in which, when steadfast in faith, joyful through hope, and rooted in charity, they may so pass the waves of this troublesome world, as finally to come to the land of everlasting life.

The vestry have this year completed a handsome and commodious parsonage; and the solicitude of the congregation for the comfort of their pastor, demands of him every acknowledgment. The Female Missionary Association continues its labours with unabated zeal. Since its formation in 1822, it has contributed \$350 and upwards to the Missionary Fund. The last year it was inadvertently reported in the journal as deficient in its contribution: \$38 were collected and paid over to the parent society.

The late minister of St. Andrew's church, Coldenham, Orange county, the Rev. Joshua L. Harrison, deacon, writes as follows:—

Since my ordination, I have been engaged in attempting to reanimate the parish of St. Andrew's church, Coldenham, from its present depressed condition. The vestry have commenced the erection of a neat Gothic chapel in the village of Walden, a flourishing situation, about five miles from the church at Coldenham, with a view to prevent the extinction of the church in that quarter. The building is now enclosed, and will be ready for consecration early in the spring. During the spring and summer, I was actively engaged in promoting the interests of the church, to the satisfaction of the people, and with every prospect of succeeding in raising a congregation at Walden, until the 20th of September, when I was compelled to resign my charge through severe indisposition.

The Rev. William W. Bostwick, rector of St. Thomas's church, Bath, Steuben county, and St. Mark's church, Penyan, Yates county, writes—

In this extensive region are a number of scattered families of Episcopalians, who have hitherto been deprived of the ordinances of the church; her services having never been performed here before, except at Bath, where the Rev. Mr. Hopkins, now deceased, (of whose piety and zeal the inhabitants speak in the highest terms of commendation,) officiated a few times the preceding year. There has been found much ignorance, prejudice, and sectarian opposition to encounter; but a more thorough acquaintance with the church has had the effect of removing the prejudices

of some, and creating an attachment to her doctrines and worship.

The Rev. John A. Clark, deacon, minister of Zion church, Palmyra, Wayne county, gives the following statement:—

This church was organized in June, 1823, under the ministration of the Rev. Mr. Murray, who remained at Palmyra but a few months after its organization; from which time to the 1st of May, 1826, it was entirely destitute of regular and stated service. In the interim, a variety of events transpired which greatly contributed to depress this church; indeed the hopes of its friends were well nigh extinguished. But, by the blessing of Heaven, the aspect of things is now greatly altered: the attendants upon divine service are becoming numerous, and those who join vocally in the worship of our church are weekly increasing.

At Lyons, previous to May, 1826, the services of our church had never been performed more than once or twice. Although there were many difficulties to encounter, and many prejudices to overcome, the excellencies of our church are so obvious, that there are now in this village many ardent and devoted friends to our communion; and our congregation embraces some of the most respectable and intelligent inhabitants of the place.

Although the prospects here are so encouraging, it is feared that they may all be blighted, unless these congregations succeed in procuring missionary aid. The congregations at Lyons and Palmyra are not at present able to raise a salary adequate to the support of a clergyman without such aid; and it is feared that their minister will be forced to abandon this interesting ground unless this aid can be procured. He has no hesitation in saying, that at the end of two years, with the ordinary blessing of Providence, these two churches will of themselves be able, and more than able, to support a clergyman.

At Sodus, a town 14 miles north of Lyons, a church was organized in August. At the first visit to this place, I knew of but one family of Episcopalians: upon inquiry, however, several other families were found, who, from education, had attachments to our service. So soon and so widely was the excellency of our liturgy, and of the doctrines of our church, appreciated, that within two months from the first time our service was performed here, more than \$2000 were subscribed for the erection of an Episcopal church. The building has already been commenced: the corner-stone was laid on the 26th September, with appropriate rites. The individuals composing this congregation have manifested a regard not only for the ex-

ternal welfare of the church, but a deep and serious concern in reference to their own spiritual relation to this apostolic church.

The list of the clergy appended to the journal, makes the whole number in the diocese 114. The number of congregations is stated to be 153.

The next annual convention is to be held in Trinity church, in the city of New-York, on Tuesday, the 16th October, 1827.

### *General Convention of the Protestant Episcopal Church.*

THIS convention commenced its triennial meeting in St. Peter's church, in the city of Philadelphia, on Tuesday the 7th of November, 1826. The journal is not yet printed, and we are therefore unable to lay before our readers at this time our usual abstract. From the Church Register of the 11th, we extract the following brief account of its organization:—

The sermon, at the opening of the convention, was preached by the Right Rev. Bishop Bowen, of South-Carolina. All the bishops were present, except Bishop Moore, of Virginia, who was detained at Hartford, Connecticut, by indisposition. The Rev. W. H. Delancey, of this city, was appointed secretary of the House of Bishops. The Rev. W. H. Wilmer, D. D. of Virginia, was elected president of the House of Clerical and Lay Deputies. The Rev. B. T. Onderdonk, D. D. of New-York, was chosen secretary, and the Rev. G. Weller, of this city, assistant secretary, of the same house.

In the same paper of the 18th, we find the following among other particulars relative to the business transacted during the sitting of the convention:

The diocese of Mississippi was admitted into union with the convention, and the Rev. A. A. Muller took his seat as a delegate from that diocese.

A standing committee was appointed to procure the correction of any errors in certain editions of the Bible, printed under the operation of the second canon of 1823, and to whom information of such errors may be communicated.

A new selection of hymns for public worship was adopted, and ordered to be printed, under the direction of the committee who reported them. The revision of the Psalms is referred to the same committee, to report to the next convention.

The second Wednesday in August, 1827,



was fixed for the meeting of the next General Convention, to be held in this city.

A joint committee of both houses was appointed to revise the canons of the General Convention, and to propose such others as may be needed, with directions to report to the next General Convention.

But the most important subject which came before the convention, was the following proposition from the House of Bishops for sundry alterations in the liturgy. The measure was adopted by the House of Clerical and Lay Deputies, and according to the constitution must be communicated to the conventions of all the dioceses, and acted on by the next General Convention; when, if adopted by that body, it becomes a part of the liturgy. We give the proposal at length, that our readers may have the earliest and best information on this highly important subject.

"The House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:

"The House of Bishops, deeply solicitous to preserve unimpaired the liturgy of the church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the Communion Office, which is commonly called the *Ante-Communion*, do *unanimously* propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several state conventions, in order to be acted upon at the next General Convention, agreeably to the VIIIth article of the constitution.

"1. *Resolved*, That in 'The Order how the Psalter is appointed to be read,' the following be added to the fourth paragraph—'or any other psalm or psalms, except on those days on which proper psalms are appointed;'—so that the whole paragraph will read as follows:—'The minister, instead of reading from the psalter as divided for daily morning and evening prayer, may read one of the selections set out by this church, or any other psalm or psalms, except on those days on which "proper psalms" are appointed.'

"2. *Resolved*, That in 'The Order how the rest of the Holy Scripture is appointed to be read,' the following be inserted after the fifth paragraph—'The minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than 15 verses. And on other days than Sundays and holy days, in those places where morning and evening prayer is not daily used, he may read other portions of the Old and New Testament, instead of the prescribed lessons; it being recommended that, unless circumstances render it inexpedient, on the stated prayer days of Wednesdays and Fridays, the les-

sons for those days, or for one of the intervening days, be read.'

"The bishops, in the use of the Office of Confirmation, finding that the preface is frequently not well suited to the age and character of those who are presented for this holy ordinance, *unanimously* propose the following resolution:—

"3. *Resolved*, That after the present preface in the Office of Confirmation, the following be inserted, to be used instead of the former, at the discretion of the bishop:—'It appears from Holy Scripture, that the apostles laid their hands on those who were baptized; and this ordinance, styled by the Apostle Paul the "laying on of hands," and ranked by him among the principles of the doctrine of Christ, has been retained in the church, under the name of *Confirmation*, and is very convenient, and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being in other respects duly qualified, may themselves, with their own mouth and consent, openly before the church, ratify and confirm the same; and also promise, that by the grace of God, they will evermore endeavour themselves, faithfully to observe such things as they, by their own confession, have assented unto.'

"4. To correct the injurious misapprehension, as to the meaning of certain terms, in the first collect in the Office of Confirmation, the bishops *unanimously* propose the following resolution:—

"4. *Resolved*, That after the first collect in the Office of Confirmation, the following be inserted, to be used at the discretion of the bishop, instead of the first collect:—'Almighty and ever-living God, who hast vouchsafed in baptism, to regenerate these thy servants, by water and the Holy Ghost; thus giving them a title to all the blessings of thy covenant of grace and mercy, in thy Son Jesus Christ, and now dost graciously confirm unto them, ratifying the promises then made, all their holy privileges; grant unto them, we beseech thee, O Lord, the renewing of the Holy Ghost; strengthen them with the power of this divine Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.'

"And whereas, in the opinion of the bishops, there is no doubt as to the obligation of ministers to say, on all Sundays and other holy days, that part of the Communion Office which is commonly called the *Ante-Communion*, yet as the practice of some of the clergy is not conformable



to this construction of the rubric on this point, the House of Bishops propose the following resolution:—

"5. *Resolved*, That the following be adopted as a substitute for the first sentence in the rubric, immediately after the Communion Office:—

"On all Sundays and other holy days, shall be said, all that is appointed at the communion, unto the end of the gospel, concluding divine service in all cases, when there is a sermon or communion, and when there is not, with the blessing."

The closing scene was worthy of the pencil. It is the practice at the close of the session, for the president of the House of Clerical and Lay Deputies to leave the chair—the bishops enter the house, and take seats appropriated to them, while their president takes the chair and leads the concluding devotions. On this occasion, immediately on the close of the prayers, the venerable presiding bishop addressed a few words to the assembled body, in the course of which he mentioned his great gratification, that though some subjects which had come before them were calculated to excite deep feeling, because of their highly interesting character, yet their proceedings had been marked with harmony and the spirit of conciliation. It was touching to the feelings to observe the tall, erect, and venerable figure of this eminent man, now on the verge of fourscore years, as the light fell full upon his mild but aged features, thus pouring forth the feelings of his full heart, and terminating the whole scene with his almost patriarchal blessing. For forty years, and since its first organization, has he been a member, and most of the time president of the House of Bishops, and in no instance has he been absent from his place. May he be long spared to be the ornament of the church, and to enjoy the affections of the wide circle by whom he is known only to be respected and loved.

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From the Christian Guardian for September.

#### TRIALS FROM A COUNTRY HOUSE.

Sir,

I have sometimes thought that a plain story like mine might do good to others, and prevent them from falling into those mistakes, under the effects of which I now suffer.

I am, Sir, a tradesman, living in London. I received my education at a common school near town, and was at the usual age put out apprentice. I was too hard worked during my apprenticeship, and too closely confined,

to get into much mischief; and as I had very little pocket-money, I was forced to resist the temptation of going to tea-gardens and places of that kind on a Sunday evening, and soon fell into a way of going with one friend or relation or another to different places of worship. Here I heard a great deal, and was sometimes affected or alarmed at what I heard; but, generally speaking, I thought little about the matter, employing the time when the minister was at prayer in looking about me, and then joining with some earnestness in the singing; for I always was fond of music, and having a tolerable voice and ear, met with more praise than I deserved.

When I was out of my time, I became a journeyman, and being a pretty good hand at my trade, in which good workmen are well paid, I soon found myself in very comfortable circumstances. I did not now spend my Sundays quite so well, and perhaps might have fallen into wretched ways, if I had not suffered so much from one or two acts of intemperance as to make me feel the folly and misery of sin, even when I had little fear of God before my eyes.

After a time I married, and my wife being a prudent woman, we went on very comfortably; and before long I set up for myself. We had not much religion, but used generally to go either to church or chapel once a-day, come home to a good dinner, and then take a long walk. As, however, our family increased, my wife often could not go out of a morning; and as I always felt somewhat wrong if I did not go to a place of worship, I went generally by myself in the morning, and with her at night, and my Sunday walks were gradually given up.

About nine years ago, Sir, I moved to a different part of the town; and my wife, who had profited more than I had by the means of grace, and by those trials which the weaker vessels are called to endure—for we have had several children, and lost some of them after suffering a great deal;—my wife, I say, became very anxious to sit under a Gospel ministry, and after looking around the neighbourhood in vain for

some time, all the churches and chapels being so full that we could not get a seat, we at length found a place where we and our family could attend. I must own, Sir, I was soon impressed in a way I never felt before, and my wife was still more affected. Her alarms and fears, which were at one time very great, were soon removed; and her delight in hearing the word, and her attachment to the minister was more than I can describe. We were led to set up family prayer, to engage in missionary and Bible societies, and to assist various charities which our minister patronized.

We had been, Sir, for some years in the habit of taking a lodging a few miles out of town in the hot weather, where my wife and children used to be, to whom I used to go down two or three times a-week, and where I generally spent my Sundays. After our eyes were opened, Sir, we found that this mode of spending Sunday was not profitable, and so my wife and elder children used to come to town on Saturday night, and we generally walked out together on the Sunday evening, and called at — chapel in our way. Three years ago, Sir, I met with a very pretty cottage, which we liked; and on calculating the expense, I found it would be nearly as cheap to have it altogether, as to hire a lodging for the summer, and in consequence I bought the place. We went to it with great pleasure, and were quite happy. When Sunday came, however, we found the same objection as in our lodging, with this additional inconvenience, that my wife could not very well walk the whole distance to or from town. We soon found a place of worship within a moderate distance, at which the church prayers were read, and where things did not seem much different from the church, except that there was not that air of devotion we usually see in the Establishment—the people coming in all prayer-time, and looking about, or sitting while the hymns were sung, and the minister never coming into the chapel till the prayers were over, and then making a prayer as long as if nothing had been prayed for before. I must own I was struck with his preaching;

there was more originality and more animation than I had been used to. He told us many anecdotes, and entered much more into philosophy and criticism than I expected at Meeting, and I thought I could not do better than take a seat for the season, to which my wife agreed, though she was not quite so well pleased with the minister as I was, and thought his sermons did not come so close home as those of our own pastor.

After we had taken a seat at the chapel, the minister soon favoured us with a call.—We found him a very agreeable and interesting man. He spoke in high terms of the church, commended the character and sentiments of our own pastor, expressed his admiration of his writings, and wished that such a minister was in every church and parish in the kingdom. He explained in the course of conversation some of the things which we have felt unpleasant at his own chapel; saying, that as many of his congregation were rigid dissenters, they were accustomed to stand when they prayed, and sit when they sung; that their looking about them did not disturb their minds so much as we thought it would—but that, as posture was nothing and devotion every thing, he wished every one to sit, stand, or kneel, as he could be most devout. He also explained his reasons for adopting a long prayer before sermon, as being both agreeable to his people, and enabling him to introduce cases for which the liturgy had not provided.

This call was soon repeated, and my wife and family became warmly attached to their new minister. A difficulty however soon arose in our minds: we had been in the habit of attending our monthly sacrament, and when the time came round, I rather wished my wife and elder children to go to London on Saturday evening, and attend our own place. My wife however thought this would interfere with our quiet, and we agreed to stay in the country. The Lord's supper was administered at the meeting in the afternoon, and my wife and I staid as spectators. This brought another call a few days afterwards, wherein the dissenting mode of admi-

nistration was explained: the minister spoke more decidedly than I had before heard, and appealed to many learned books with which I was not acquainted, but from which he made out that their practice was more agreeable to that of the early Christians than our own. I own I was not convinced; but in the course of the following month my wife had several conversations with the minister and some of our new fellow-worshippers on the subject, and was at length induced to express her wish of joining in the ordinance with them, which was, on their part, conceded without stipulating for any formal admission as a member of their church, in consequence of our being stated communicants with one so well known and highly esteemed as our own minister.

Things went on thus, Sir, during the summer, and late in the year the family returned to town, and all went to our own place on the ensuing Sunday. We had now been absent five months, and we all found a very great change. Our old minister was still at his post, and our old friends and fellow-worshippers in their places. But the service appeared dull. The congregation was so still that my wife felt quite melancholy. The singing was not so lively we thought as it used to be; and the sermon had little in it but what we had heard before. My wife complained louder than I liked, before we left the seat, how cold and dull it was; and when we came home, could scarcely speak with patience of some of our friends, who, after congratulating us on our return, expressed their delight with the sermon, as eminently faithful, experimental, and useful. I am not, Sir, a man of many words, and my business prevents my having much time for reading; while my wife, having now daughters grown up, who ease her of much family care, has plenty of opportunity, and is very fond of reading: I therefore always feel that on these points she knows more than I do, and I therefore said little on this occasion. We went to our old place again in the evening, and twice on the following Sunday—my wife making the same complaints, in which my elder chil-

dren joined, and I feeling not very comfortable: for though I really could not find any fault in the sermon, yet it stirred up some fears and anxieties in my own mind, which I had not felt under the preaching of our country minister.

I was however much concerned the next Sunday morning, to find that my wife did not intend to go to our own place, but wished to hear another minister. I would not however go with her, but taking all the family, except my eldest daughter, who accompanied her mother, I went and heard from our old pastor a most affecting discourse on Joshua's resolution, "As for me and my house, we will serve the Lord." My wife chose again to be absent in the evening, while I heard a striking appeal from "Stand in the old ways, and see and ask for the old paths," &c. I would have given any thing if my wife had been with me; but when I attempted to talk of what I had heard, at supper time, she replied, Oh, we know all that he would say on that subject; or if not, we can at any time read it in his book. She and her eldest son and daughters then proceeded to converse on what they had heard, which led to a long and curious discussion as to whether the days of creation were the same length as days are now, or six thousand years a-piece; and when I endeavoured to give the subject a turn, by reminding them of how little importance the question was to us, and suggesting that as the day was now far spent, we should call our family together to prayer, I received a rebuff which was to my feelings most painful, but in which my wife and three eldest children joined.

After they had gone up stairs, I took down the book to which my wife had somewhat scornfully referred. I read it till a late hour, and recollected the heavenly conversation which my partner and I had over it, when first it was given to us by our affectionate pastor. It did not excite the pleasing feelings which it had formerly; nay, on some points, it made me feel very uncomfortable: but it discovered to me a great deal of which I was not aware. I felt I had gone very far from God,

and that the world had got much hold of my mind. I felt that both I and my family had been very remiss in our devotions; that we had talked too much about religion, and been too little religious; that we had sought amusement in sermons rather than edification; and I no longer wondered at the close and heart-searching sermons of our faithful pastor appearing harsh and severe, after we had been so long accustomed to smooth and entertaining preaching.

I have since gone on with the inquiry; and have had many painful emotions and severe family trials. The more I see of my own minister, the more I love and admire him. He is faithful and affectionate; disinterested and yet prudent; independent but not proud. I find him at the sick-bed of the poor, while declining invitations to the dinners of the rich: if I or any of my family are ill, he comes as soon as he has the least idea of it; and though he cannot but know that my wife and children are not the stated attendants they once were, he never alludes to the painful subject, but endeavours to lead our minds to better things.

Meanwhile I am in a painful situation. I have still the house at —, and cannot part with it without endangering domestic harmony. Not that my wife is so much attached to Mr. — as formerly, for I perceive there are other preachers who seem to be preferred. But as I have deemed it my duty to spend the Sunday mornings in town, she is enabled with less interruption, and without any remarks, to change from one place to another as she pleases. For here, Mr. Editor, is one evil which has arisen, namely, a love of change, something like what the apostle calls itching ears. My wife and my elder children have all contracted this unfortunate propensity, nay I find that they cannot agree long to which place they shall go, and I often discover when I reach home on Sunday evening, that my wife and three elder children have been to different places; and it not unfrequently happens that my son and his elder sister will walk together to town in order to hear different preachers.

We cannot now therefore be any

longer said to dwell together in unity. Every one has a psalm, or a hymn, or an interpretation, and I am afraid we are in danger of belonging to as many churches as we are members in family; nor should I wonder if some of my children belong to one place in the morning and another in the evening. I feel, Sir, that these divisions lead to serious consequences. My son appeared a long time diligent and attentive to business. We used to leave work at eight o'clock. Our shop and every thing was arranged by nine, when we had supper, and prayers, and a pleasant conversation, and then to bed. He is now anxious to leave business at seven, or still earlier, if any popular preacher is to be heard; and even if I am out of the way, he will go, though in our business, where we have many articles of value about, some responsible person should always be in the way, or else we are in danger of spreading a temptation before a poor mechanic, and eventually of losing our property. Add to which, he often comes home late; for after having attended meeting, or assisted at Bible and missionary societies, he not unfrequently goes to supper with his friends, and is thus not able to be up in time for the workmen in the morning, nor does he appear at all concerned at compelling me to be in the workshop at six or seven in the morning to supply his place, and when I once asked him whether this was honouring his father, he gave me no answer, but walked away and staid out two hours longer.

Indeed I find this association with persons of a different communion has very much injured the principles of my family; a spirit of independence has grown up among them; and there seems little sense of obligation to the performance of what I have thought very clear duties. One of my daughters became very much attached to a young man, an occasional preacher, who had no means whatever of supporting himself or her; and my wife and other children winked at their courtship, and contrived to deceive me for a long time; nor do I know where this would have ended, had I not found an elderly gentleman, a relation of the

young man, who convinced him that even should I succeed in raising him 500*l.* out of my business, they must still be very poor and miserable, while I could hardly spare so much without wronging my other children; this made my young man cool, but I have great reason to fear the disappointment has very much injured my daughter's health, and made her look upon me as her enemy; whereas, I am sure I should very much rejoice to see her settled in life with any one who I thought would be a good and kind husband, and who had a fair prospect of keeping her and her children from want.

I don't know, Sir, whether you will not think me very tedious, but I hope this history of the troubles I have fallen into by a little imprudence may be a warning to others. Had I my time to come over again, I should always look out for a house or a lodging in a place where the Gospel is preached in the establishment; and if I could not find such a place, I would stick to my old custom of coming in every Saturday night and going to my own church at least once on the Sunday. Indeed when I reckon up the additional expense of seats at two or three places of worship, the being called upon for subscriptions for the ministers and charities belonging to those places, &c. I find that if I had hired a coach every Sunday from my country-house to town and back again, it would have cost me very little more than I have now paid; but if it had cost me 10*l.* a-year more, I am sure it would have been money well laid out, for I fear that my oversight has brought my family into a state which bodes nothing but trouble and vexation as long as I live; especially as I perceive my two younger children have learnt that they are to think for themselves, and have picked up some arguments against the church to which I belong, and which I find are taken from a book that the dissenting minister secretly put into the hands of my wife the second summer she was in his congregation, and which was carefully concealed from me.

I hope, Sir, I know that we ought to obey God rather than man; and if my wife or children could tell me of any

one false doctrine preached by our minister, I should think it right to attend to them; nay, if I found they really profited by going to other places, I should think less of it; but, Sir, they and their favourite ministers all allow that our old pastor preaches the truth. — I find many holy walkers in his congregation, and his people are serious and loving Christians. Whereas I cannot but fear that my family are making religion consist in hearing sermons, rather than walking according to them; in disputing about doctrines, rather than practising duties; in singing hymns rather than in prayer, the study of God's word, and a meek and loving spirit and temper. Sure I am that neither my sons nor daughters are so diligent as they used to be, nor so dutiful to me or their mother; nay I think they behave worse to her, though she is of their sentiments, in general than to me; and I am clear that they are far more proud, more self-indulgent than they once were, and less willing to go out of their own way to do good than formerly; if therefore it is true that by their fruits ye shall know them, I cannot help fearing they are deceiving themselves. May God show them where they are wrong, and make them repent.

If, Sir, my case should make any person cautious how, for the sake of ease and pleasure, they allow themselves or families to go to places where they are in danger of contracting an itching ear, I shall hope that my trials and misfortunes have not been in vain.

I am, Sir, yours at command,

JOHN FAIRLY.

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[The following unexpected information we copy from a newspaper, without being able to pronounce it either correct or incorrect. — *Ed. C. J.*]

### *Unemployed Ministers.*

Mr. Sabine, a Presbyterian minister at Boston, in a postscript to a sermon lately published, says —

"A great many unemployed ministers of the Gospel, who have been counted faithful, and put into the ministry, and have stood for years acceptable and useful, and who have lost



none of their real moral character and talent, are now in this great and ancient city, [Boston,] seeking a morsel of bread, by keeping *boarding-houses*, *teaching schools*, *writing and editing for printers*, *delivering philosophical lectures*. Others, younger men, licentiates and candidates, are degraded at the very onset of their ministerial career, by suffering themselves to be employed as agents to collect monies and get subscribers for mere speculations in a kind of religious traffic. In fact, this part of the country abounds with clergymen unemployed in their own proper way, and condescending to labours for which they were never designed, and to which their characters are ill adapted."

We further learn from a statement of Mr. Sabine, founded on the authority of the American Education Society, that out of 527 young men which this society has patronized in ten years, only 34 are preaching the Gospel, and 10 only of these are settled or ordained. What a small number in comparison to the number patronized, and the vast expenditure which has been made during these ten years! Including buildings, founding professorships, &c. the expenses cannot be much short of half a million.—*Reformer*.

### Enthusiasms and their Effects.

[The following extract from a periodical work not of our denomination, is of a tendency so sound, so judicious, so really useful, (though perhaps rather sharp in some expressions,) that we willingly transfer it to our Journal. It is a well-merited exposure of some of the *enthusiasms and enthusiastical dissipations* of the age.—*Ed. C. J.*]

THERE are many people who are never easy unless they are attending some religious assembly; hearing a sermon, a lecture, or a prayer, going about to all kinds of missionary meetings, and all sorts of clerical conventions; receiving exhortations, and perhaps making them; listening to the recital of experiences, and then in turn reciting their own; crowding round a show of Cherokee children, or conversing with a convert from New-Zealand; never easy, in fact, unless while

they are trespassing on their real duties, by the fruitless performance of imaginary ones. They must have the bell of the meeting-house rung every other day, and the doors of the school-house opened every other night; but their own house may take care of itself.

I am pretty confident, that motives of *vanity* have considerable influence over this class of devotees. It is not enough that they are seen in the house of worship one day in seven. Every body else is seen there too, and they are not noticed in the crowd. This gives them no distinction—they have nothing to do—people are on that day assembled together to worship God, and not to talk about themselves; there is no opportunity to exercise any particular gifts, or show off any remarkable graces. At an "anxious" or an "inquiry" meeting, they can measure their spiritual growth with much apparent meekness, and confess the vileness of their nature and the enormity of their sins with much real pride, and while they are calling themselves *worms*, mean all the time that they are the chosen of God's creatures.

Another motive with a number of these constant frequenters of religious meetings, may be a love of excitement, change, novelty, and gossiping. That same restlessness of temperament, which is the root of all dissipation, is also the origin of its religious variety; for what is the spirit and essence of dissipation of any kind, but a perpetual desire of finding that pleasure abroad, which cannot be found, or which cannot be felt, at home?

A third motive, is the idea which many entertain, that there is a positive merit in attending religious meetings, apart from the instruction which they may afford. They imagine that this scrupulous and incessant attendance will atone for other negligences, and fill up some ugly blanks in their moral deportment; and that therefore it is a prudent thing for them to compound for duties with ceremonies, and divert the scrutiny of conscience and of Heaven from the substance to the shadow of piety.

Some people are always going to church, lecture, and conference, be-

cause they have nothing else to do—that is to say, because there is nothing else that they will do; for if we were disposed to do all our duty, we should never lack employment.

I am sure that very many of those who so assiduously wait on the various assemblies and exercises connected with religion, do so from the persuasion that they are engaged in a high and actual duty, and are performing what is well pleasing in the sight of God. However much I may respect the feelings of such persons—and I do most sincerely respect them—I cannot but lament their erroneous views, and I cannot give up my conviction that their conduct proceeds from mistaken impressions.

I mean not to disparage the institutions of public and social religion. I delight to see a village pointed out by its church spire. I delight to hear the voice of praise filling the house of God. I delight to behold those who enjoy the blessings of Christianity, endeavouring to diffuse them by every suitable means in every possible place. But I hate to see a man leaving his business or trade, to be instructed in the doctrine of total depravity, or to talk solemn fustian himself; and I hate to see a woman take all her religion to church or conventicle, and let her own house burn up if it will, with every thing in it, while she is dissolving in tears at some shocking story about the Hindoo widows who burn themselves.—Oh! why will we not make religion the unreserved and smiling companion of our hearts and our homes and our duties, instead of forcing her to be the object of formal and mysterious and lifeless ceremony.—*Christian Monitor.*

[We extract the following from a newspaper, as it seems worthy of preservation in a more permanent form.—*Ed. Chris. Jour.*]

### WICKED DEVICES EXPOSED.

*Easy Directions how to get a Name in the World; or, Notice of Kneeland's Translation of the New Testament.*

MR. EDITOR,

It is probably known to most of your readers, that there have been two

translations of the New Testament published in this country within a few years past. One is called "the Improved Version," and was published by some Unitarians in Boston, to do away, so far as possible, the doctrine which St. John teaches, when he says, "The Word was God," "This is the true God and eternal life;" and to put a gloss upon that part of the Scripture which respects other doctrines equally obnoxious. The other translation to which I have alluded, was made by a Mr. K., of Philadelphia, to get the Universalists all safe into heaven; especially to calm the minds of unbelievers, which are sometimes disturbed in consequence of certain passages of Scripture, especially our Saviour's reply to the question in the 13th of Luke, "Are there few that be saved?" and the parable of the rich man and Lazarus.

Mr. K.'s translation, which I have examined so far as patience would enable me, is noticed in a recent publication, entitled, "McCalla on Universalism." The notice is so satirically just, that I presume it will be interesting to many of your readers. After remarking that South, Horsley, Newcome, Campbell, and Macknight, "have set the world mad about new translations," he proceeds to give some "easy directions," from the conduct of Mr. K., how a man may get himself a name in the world. "Although," saith he, "you may not know whether Greek is read from right to left, or from left to right, you will profess, of course, to translate 'from the original Greek according to Griesbach;' upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of others. Then sit down and copy Scarlett's translation, with a number of unmeaning (and therefore safe) transpositions and alterations of words and phrases, to make the work your own. Enclose many words and sentences here and there in brackets, to show, that upon a careful examination of manuscripts, you, in your judgment, think them spurious. Adorn your margin with notes from the Improved Version. Give credit for some, to show

your reading; and after altering a word or two, give others as your own, to show your learning. Get some printer who understands Greek to publish the work, with Griesbach in one column and your doubly improved version in the other. Send a copy to every college in the Union, and invite all the clergy and literati of America to read this thing, and send you their remarks, after they have paid the postage. As they will probably be weak enough to consider you, as Nabal did David, a servant broken away from his master, they will of course take no notice of this invitation. Then publish, that they are silent, because they do not consider the work susceptible of any further improvement, except from its highly improved author. After this, you can institute a course of lectures on the Greek language, and send round invitations to all the clergy of the city to attend and be enlightened. They will not come; but their places will be filled by others, who will think you the greatest prodigy that the world has ever seen, since the time the image fell from Jupiter."

These "easy directions" how to get a name in the world, are not thought of by every one. Had Mr. K. never lived, such contrivances would never have been so happily marked out, and so illustriously exemplified.

#### THERMOMETER.

#### *Love to the Souls of Men, the Minister's prevailing Habit of Mind.*

CONSIDER the importance of this temper to a minister in its influence on his pastoral studies. These are among the most important and difficult duties of the sacred office; and the best preparation for the discharge of them is ardent love to the souls of men. And does it imply a too humbling confession, my brethren, to intimate that it may be owing to the want of such love that these duties are so much neglected by us, or performed with so little constancy and faithfulness? Why is it, that we often find so much reluctance to speak directly to our dying people on the concerns of their souls—to reprove the slothful, to counsel the un-

wary, to warn the wicked of their danger, and urge them to become reconciled to God? Why is it, that, within the limits of most, if not all of our parishes, there are so many individuals and families who are sunk into a state of practical heathenism, and are left, even within the sound of our voice, to go into eternity unwarned and unreclaimed? *Would this be so, if we had more of the spirit of Paul?* In what manner he performed the pastoral duties, we learn from his very tender address to the elders of Ephesus. "Remember," he says, "by the space of three years, I ceased not to warn every one, night and day, with tears,—I kept back nothing that was profitable, but showed you and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ."

Under the influence of such a spirit, no minister will rest satisfied with meeting his people on the Sabbath, and giving them general instruction from the pulpit. He will endeavour, as far as practicable, to become acquainted with the members of his flock—to know their particular characters and wants; that he may thus be able to give to each a portion in due season. He will go forth among them as a Christian friend and counsellor; and going forth in the spirit of love, he will be likely to meet with an easy and a welcome access to the houses and hearts of his people, and find very little difficulty in lodging with each one some weighty truth—some affectionate counsel—some faithful warning. "When your people see that you unfeignedly love them," says Baxter, "they will hear any thing and bear any thing. With a heart glowing with benevolent affection, how spiritual and enlivening will be a minister's conversation with the people of his charge; how profitable his visits; how endearing and edifying all his intercourse! With what fidelity and love will he instruct and guide the young; with what wisdom and tenderness, counsel and direct the inquiring; with what sympathy and affection, visit the sick and impart consolation to the mourning! In every situation, where his

counsel and prayers are needed, he will be present with a cheerful readiness; willing to spend and be spent in promoting the spiritual welfare of his beloved charge; and whilst his pastoral attentions will be extended to all, according to their circumstances and wants, the spirit of kindness and benevolence that pervades his own character and animates all his services, will send forth a healing and peaceful influence among his people—an influence that will allay all bitterness of feeling, calm all animosities, and be to all around as the dew of Hermon—as the dew that descended upon the mountains of Zion, where the Lord commanded his blessing, even life for evermore.

This temper is of great importance to a minister in his trials. These, in one form or other, every minister must expect to meet: they are a part of the sacred office; and no one invested with that office can expect exemption. However pleasant his situation and fair his prospects at the beginning, let him not be too much elated, for difficulties are before him. The day may open with a clear sky, but dark and stormy clouds will lower in his horizon before evening. Not to mention the common trials of life, such as feeble health, sickness, want, bereavement in the loss of near relatives and friends; in all of which, ardent, devoted love to souls is a minister's best support; it is pertinent to remark, that, if he "preaches faithfully and lives faithfully," he may expect to be tried with opposition in the discharge of his duties. Some, who perhaps were most zealous for his settlement, will, by and by, become cold and distant on account of his plain and faithful reproofs. Others will quit his ministry, become his bitter enemies, because he tells them the truth; and give vent to their feelings in murmurings and complaints, in reproachful language and false accusations. But the love which he bears to their souls will allow no irritation or bitterness to spring up in his bosom. He remembers that the servant of the Lord must not strive, but be gentle unto all men—patient; in meekness instructing those that oppose themselves. Instead of in-

dulging unkind feelings and uttering angry invectives against his opposers, he regards them with benevolent concern, returning only good for evil, and praying with his divine Master—"Father, forgive them, for they know not what they do."

Or he may be tried by the unfruitfulness of his ministry. Year after year he labours in his holy calling, but apparently labours in vain, and spends his strength for naught. Will he then become weary in well doing? will he in discouragement give over exertion, and see, unmoved, the tide of irreligion and worldliness rolling in upon his people and bearing them on to ruin? No; he will renew his diligence; he will endeavour to preach more faithfully and pray more fervently; encouraging himself with the gracious assurance—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And what is to sustain a minister under those exhausting, life-consuming labours, which, by day and by night, lie as a heavy burden on his spirits—allowing no intermission but that of passing from one service to another, and having no end but the end of life? If he loves not the souls of men; if he has not an ardent, untiring desire for their salvation; he will not long bear up under these labours, but will either relinquish them altogether for some easier calling, or perform them in such a reluctant, heartless manner, as will defeat entirely the great ends of the ministry. Nothing but the spirit of Paul, the spirit of self-denying benevolence, will keep a minister always alive, always active, always abounding in the work of the Lord. But, with such a spirit, he will never faint, nor be weary: it will sweeten all his labours, alleviate all his cares, sustain him in all his trials, and make him willing to wear out his strength and his life in promoting the spiritual welfare of his people.—*Philadelphia Recorder*.

#### *New Wesleyan Methodist Chapel.*

This beautiful and truly magnificent edifice in Teviotdale, was opened for divine service on Sunday and Monday, the

10th and 11th of September. Under the chapel two large rooms are prepared for the use of 800 children belonging to the Methodist Sunday school, and an additional gallery erected in the chapel for their accommodation during the hours of public worship. Public worship commenced on Sunday morning. The *liturgy of the Church of England*, which is to be regularly used as a part of the morning service, was read in a most impressive manner by the Rev. R. Newton; after which the Rev. A. Clarke, LL. D. delivered a truly excellent sermon, in the course of which he stated the very great pleasure it afforded him to witness the introduction of the *liturgy* in that place, and expressed his ardent desire that he might live to see it adopted in every place where the Methodists have a morning service. The Rev. R. Newton preached in the afternoon, and the Rev. Jabez Bunting, A. M. in the evening. The whole expense of the building is estimated at 11,000*l.* including the purchase of the adjoining land, which is to be used as a burial ground. Nearly 4000*l.* had been previously subscribed towards the erection of this building, and notwithstanding the pressure of the times, the very liberal sum of 550*l.* (§ 2444) was collected at the several services connected with the opening.—*Stockport (England) Advertiser.*

#### Opening of a Protestant Church at Naples.

A Protestant church has very recently been formed at Naples. Divine service is performed in the house of the Prussian minister. Two clergymen have been appointed, who preach alternately every Sunday—M. Adolphus Monod (son of the venerable Pastor Monod, of Paris) in French, and M. Kunst in German. Previously to the establishment of this church, the Protestants at Naples were entirely deprived of the blessed privileges of divine worship, and were utterly destitute of every kind of pastoral spiritual assistance. The expenses are defrayed by private subscriptions.—*Christian Guardian for August.*

#### Leipsic Fair.

It is stated, that no fewer than three hundred and ninety-one booksellers met at the last Easter fair at Leipsic; and that two thousand three hundred and seventy-four new works were exhibited, written in German or in the ancient languages, besides atlases, romances, dramatic pieces, musical compositions, &c.—*Christian Observer for September.*

#### Analytical Dictionary.

M. Cheloni, of Leghorn, has lately published a specimen of a mode of facilitating the study of languages, by means of

an analytical dictionary, in which they are reduced to a small number of fundamental words, classed according to the nature of the subjects they express, and to the use which is made of them in speech; to which catalogue of the most common words, others having relation to them are gradually added.—*Id.*

#### Herculaneum Manuscripts.

The Canon Jorio, of Naples, has recently published an analysis of the labours of many past years on the manuscripts found at Herculaneum, and of the means adopted to unroll them. One of the most remarkable of the discoveries which have been recently made, is that of a manuscript by Philodemus, attributing to Theophrastus the Treatise on Polity which has to this day been ascribed to Aristotle. Several *papyri* are ready for publication.—*Id.*

#### Interesting Relics of Antiquity.

The following discovery has been mentioned before, but not so particularly described as in the subjoined account from the Cincinnati National Republican of the 31st of October:—

"A new subject for antiquarians to exercise their minds upon, has lately been discovered in this city. It is a shoe, made of iron, nearly in the form of a common horseshoe, of a size and shape apparently suitable for the foot of a jack, but evidently too small to fit the foot of a horse of the smallest size, and too short for that of a mule. It differs from a horseshoe in having only six nails, four of which are now in the shoe, and are considerably different from those made by smiths at the present day. But what renders it a curiosity is, that it was found imbedded in the hard gravelly bank, where the workmen are digging out Third-street, 25 feet below the surface. The remains of one of those ancient fortifications with which this country abounds, were directly over the spot where this curiosity was found. Several teeth, apparently those of the rhinoceros, and one of the mastodon, have been found within a few feet of the same spot. The ground where these were dug up is about 100 feet above the present level of the river, but is undoubtedly an alluvial deposit.

That the ground has not only been formed over this spot to that depth, but that a race of inhabitants have existed, who formed this ancient work on the surface, since these teeth as well as this shoe were left there, cannot be doubted. At what period, then, did a race of people inhabit this country, who were acquainted with the use of iron, and perhaps a still greater art, that of preserving it from entire oxidation, as this still remains in a great degree perfect?



That it is an extraordinary relic of antiquity, affidavits of respectable persons can be had, to prove the situation (as above described) in which it was found.

This additional proof that this country was anciently inhabited by a race different from any Indian tribe now known, is deposited in Lotton's museum."

#### *Large Reflecting Telescope.*

The Hon. Walter Folger, of Nantucket, has lately constructed a large and elegant reflecting telescope. It is of the Gregorian form, and is elevated on a strong frame, and moved with great facility, by means of nicely adjusted rack-work. It is six feet nine inches in length; the large speculum is five inches diameter; the focal length four feet and a half; and with a power of 450, renders land objects sufficiently distinct and preserves their true colours. The speculums are compounded of the following materials: copper, in the proportion of 32 ounces to 15½ of tin, 1 of silver, 1 of brass, and 1 of arsenic—composing a very hard metal, extremely brittle, and not wrought upon but with great difficulty.

The view of the heavenly bodies which this telescope affords, is truly magnificent and sublime. The inequalities on the moon's surface are defined with an exactness not excelled by the celebrated telescope of Herschel. A few evenings ago, in the course of half an hour's glance at the moon in the first quarter, we could plainly perceive her long ridges of mountains, with multitudes of scattered protuberances and round spots of various magnitudes: some of the latter seemed like vast hollows, others presenting a conical appearance, whose shapes, when seen in a vertical direction, we could compare to nothing but ant-hills. This specimen of mechanical skill and philosophical perseverance demands the admiration of every friend of genius and science.—*Nantucket Inquirer.*

#### *General Missionary Society.*

This society held its second triennial meeting in St. Peter's church, on Friday, the 10th of November. The report of the board of directors, containing an account of their proceedings for the past year, which from the want of funds have been very limited, was read, and referred to the board of directors for publication.—*Church Register.*

From the Church Register for November 25.

#### *Protestant Episcopal Sunday School Union.*

On Saturday evening, November 11, 1826, a meeting of the members of the General Convention, and others, friendly

to the objects and designs of Sunday schools, assembled in St. Peter's church, in this city, for the purpose of devising a method of concentrating and aiding the operations of Sunday schools and Sunday school societies in the Protestant Episcopal Church. The Right Rev. Bishop White was requested to take the chair, and the Rev. Theodore Edson was chosen secretary. The Rev. William H. Delancey explained the objects of the meeting, and moved the appointment of a committee to consider the expediency of forming a General Protestant Episcopal Sunday School Union; and, in case it should be deemed expedient, to report a constitution for such a society. The motion, having been seconded by the Right Rev. Bishop Hobart, was carried; and the Right Rev. Bishop Hobart, Rev. Dr. Wyatt, Rev. Dr. Gadsden, Rev. Mr. Croswell, Rev. Mr. Delancey, Rev. Mr. Edson, and Hon. Nathan Williams, were appointed.

On Tuesday, November 14, an adjourned meeting was held in St. Peter's church, when the committee reported that it was expedient to form a General Protestant Episcopal Sunday School Union Society, and presented a plan of a constitution, which after being read and discussed, article by article, was unanimously adopted. By this constitution, the society consists of the bishops, and of the clerical and lay deputies of the General Convention, and of the members of such Sunday school societies, and of the clergymen of such particular Sunday schools, as may become auxiliary to the society, by paying two dollars into its treasury, and by sending to it a copy of their constitution and a list of their officers, and by making an annual report to it. The presiding bishop is, *ex officio*, president; and the other bishops are, *ex officio*, vice-presidents of the society. Its business is to be conducted by a board of managers, consisting of the president, vice-presidents, a secretary, a treasurer, fifty clergymen and laymen—to be chosen at the triennial meeting of the society—and such of the clergy of the place in which the society is located, as may have Sunday schools in connexion with it. An executive committee, consisting of the bishops and seven other members of the board of managers appointed by the board, are to transact all such business as may be committed to them by the board, and report annually, or oftener if required, to the board. In both the board of managers and the executive committee, the votes may, if required, be taken by order, a majority of each order being then necessary to give validity to any act. The board of managers shall have authority to recommend a system of general Sunday school instruction, and the books and tracts necessary for carrying such system into effect. Sun-

any school societies, or particular Sunday schools, contributing to the society, are to be entitled to receive to the amount of their contributions in books or tracts recommended by the society, at the lowest rate of printing, &c. Contributions, donations, and bequests, may be received by the society for any specifically designated purpose; or, if no object is designated, for the publication of books and tracts under the direction of the board of managers. A permanent fund is to be established from contributions for that specific purpose, the interest of which is to be subject to the application of the board of managers for the objects of the society. All Sunday schools and Sunday school societies in connexion with the society, must send an annual report of the state of their schools or societies, to the secretary, by the 1st of June in each year, from which the executive committee shall prepare a report to be submitted to the board, and, after receiving their approbation, to be circulated as they may direct.

The general meetings of the society are to be held triennially, at the time and place of meeting of the General Convention, when the board of managers shall make a report of their proceedings, and the election of officers shall take place. The board of managers and the executive committee may meet as often as circumstances require, in the city of New-York.

After the acceptance of the constitution, it was resolved that the proceedings of the meeting, and the constitution, should be published by a committee appointed for that purpose, who were also directed to prepare and publish a circular explaining and enforcing the objects of the society, and to nominate the clergymen and laymen who are to constitute the first board of managers of the society, and to take such other measures as may be necessary and proper for its organization.

The committee who drafted the constitution, with the addition of the Rev. J. Montgomery, the Rev. J. Kemper, Messrs. W. Robinson, and W. R. Whittingham, were appointed as a committee to publish the proceedings, appoint officers, &c.

At a meeting of the committee in the vestry-room of St. Peter's church, on Wednesday evening, November 15th, the following gentlemen were appointed to constitute a board of managers in addition to the Right Rev. Bishop White and the other bishops:—

Rev. T. Edson, Rev. Alonzo Potter, Messrs. J. W. Ingraham, and W. Colburn, of Massachusetts; Rev. George Leonard, of Vermont; Rev. S. Wheaton, of Rhode-Island; Rev. Messrs. D. Burhans, H. Crosswell, E. Rutledge, N. S. Wheaton, Messrs. E. Jackson, and J. Goodwin, of Connecticut; Messrs. G. C. Morgan, T. N. Stanford, and Floyd Smith, of New-York; Rev. Jehu C. Vol. X.

Clay, Rev. W. H. Delancey, Rev. J. Montgomery, Messrs. W. J. Bell, G. Hawkins, and W. Robinson, Pennsylvania; Rev. J. Croes, jun., Rev. C. Dunn, Rev. B. Holmes, and P. Kean, esq., New-Jersey; Rev. R. Williston, and Mr. A. Wilson, Delaware; Rev. Dr. Wyatt, J. B. Eccleston, esq., J. Gibson, and Col. E. F. Chambers, Maryland; Rev. R. B. Croes, Rev. W. Meade, Rev. W. H. Wilmer, D. D., and Mr. J. G. Williams, Virginia; Rev. J. Avery, Rev. W. M. Green, Messrs. G. E. Hadger, and G. Hogg, North-Carolina; Rev. Dr. Gadsden, Rev. E. Thomas, Messrs. A. E. Miller, T. S. Grimke, esq., J. W. Mitchell, and E. Thayer, South-Carolina; Rev. A. Carter, Mr. J. F. Lloyd, Georgia; Rev. S. Johnston, and Mr. Whiting, of Ohio; Rev. J. A. Fox, of Mississippi.

Mr. William R. Whittingham, of New-York, was appointed secretary.

The extraordinary unanimity with which this most important institution has been formed, we regard as a most favourable omen of its future success, and extensive usefulness. May the blessing of God attend the exertions of its friends, which are pledged to put it into immediate and efficient operation. It is understood that preliminary arrangements for the purpose are already in progress, and that some official communications on the subject may very soon be expected from the committee to whom they are confided.

We congratulate Episcopalians on the formation of this society, in which we hope and pray they will all unite, as one of the most powerful means of drawing them closely together, and as placing religious instruction where it ought only to be, under the exclusive inspection and superintendence of their own church.—The great objects of the society are, to furnish suitable books and tracts for Sunday schools; to recommend, not to prescribe a plan of instruction; and to concentrate and publish annually reports of the state of the various Sunday schools of our church. Every clergyman is still left at liberty to manage his Sunday school according to his own views, regulated only of course by his general obligations to conduct that instruction agreeably to the doctrines, discipline, and worship of the church.

We hope the clergy and the superintendents of Sunday schools, and others, will forward to the secretary, as soon as possible, the desired information as to the mode of conducting Sunday schools, and the books and tracts proper to be used in them.—*Ed. C. J.*

#### Acknowledgment, &c.

The Librarian of the General Theological Seminary of the Protestant Episcopal

Church acknowledges the receipt of the following donations to the library during the month of November, 1826:—

Rev. William Creighton: BIBLIA POLY-  
GLOTTA ANTVERPENSIS, 8 tom. folio,  
vellum.

Rev. Samuel R. Johnson: Butler's Ana-  
logy, 12mo.; Fuller's Comparison of the  
Calvinistic and Socinian Systems, 12mo.

Mr. Thomas N. Stanford: Carpvovii Ju-  
risprudentia Ecclesiastica, folio; Hei-  
deggeri Historia Sacra Patriarcharum,  
4to.; Theses et Dissertationes Ecclesi-  
asticæ, 4to.; Justi Anweisung zu Deut-  
schen Schreibart, 8vo.; Munier de Sacra-  
mento Penitentiae, 8vo.; Neumayr Tri-  
duum Sacrum, 12mo.; Leusdeni Compendium  
Græcum Novi Test., 12mo.;  
Granatensi Memorialis Vitz Christianæ,  
24mo.; Cura Innocentiæ, 24mo.;  
Buchanani Paraphrasis Psalmorum ex  
off. Plantin., 24mo.; Erasmi Rotteroda-  
mi Liber de conscribendis Epistolis,  
32mo.

Messrs. T. & J. Swords: 6 volumes Theo-  
logical Tracts and Pamphlets.

Mr. R. Whittingham: 1 vol. 8vo.; 1 vol.  
12mo.

#### *Propositions of the General Convention re- lative to the Liturgy.*

Messrs. EDITORS,

The attention of your readers is called to these propositions, (page 385 of this number of the Journal,) which have been somewhat misunderstood. *No serious alteration of the liturgy is contemplated.* On the contrary, as might be expected from the character of that body, the bishops, with whom these propositions originated, design by them "to preserve the liturgy unimpaired." At present, it is in many respects most seriously impaired, in some places, by the unauthorized omission of its parts, and especially of the Ten Commandments, and of the collect before them, and also of the collect, epistle, and gospel for the day, which are commonly called the *Ante-Communion Service*. An attempt is made to justify this omission of the *Ante-Communion Service*, by a rubric at the end of that service. And though the bishops did some time since unanimously express their opinion that this omission was not justified by the rubric, the evil is not corrected. It seemed highly desirable to put at rest the disputes which arise from these varying practices, and to secure the liturgy from those mutilations for which the length of the service is alleged as an excuse. The least exceptionable way of doing this seemed to be, to *allow* merely, not to enjoin the *shortening*, not the entire *omission*, of the *Psalter* and *Lessons*—and to alter the disputed rubric so as to enjoin the *Ante-Communion Ser-*

*vice*. The *gain* therefore, according to this plan, is in favour of the *liturgy* as it now stands. For the reading of the *Ante-Communion Office*, a most edifying and important part of the liturgy, is secured, and the reasons for shortening the service on account of its supposed length, in some measure at least removed; while on the other hand, no distinct part of the liturgy is omitted, but only the *shortening* of the *Psalter* and *Lessons* *allowed*. Those who prefer reading the whole of the *Psalter* and *Lessons*, may still do so.

In like manner, with respect to the *Confirmation Service*, certain parts are proposed to be used at the discretion of the bishops, instead of the present parts, which however may still be used whenever the bishops choose. And we think any persons who will candidly consider the proposed parts, will see the reason of them, and be induced to give them the preference.

Episcopalians will bear in mind that these are only propositions. They are not binding until adopted by the next General Convention, which meets three years hence, and in the mean time must be laid before the different state or diocesan conventions. It is proper to observe also, that it is not required that these conventions should express any opinion on these propositions, or in any way act upon them; but they may leave them, and the whole subject, to the next General Convention. And perhaps this would be the wisest and the safest course. Every friend of the liturgy, however, must earnestly desire that, by this plan or some other, the liturgy may be secured from those mutilations by individual clergy to which it is now subject. These irresponsible alterations must tend, however contrary to the wishes of those who make them, to diminish the reverence which ought to be cherished for this admirable service; and being contrary to the law of the church, must also impair respect for the laws of the church generally, and thus ultimately endanger its purity and unity.

#### EPISCOPAL ACTS.

*In the Diocese of Pennsylvania,*

On the twenty-fifth Sunday after Trinity, November 12th, the Right Rev. Bishop White held an ordination in St. Peter's church, Philadelphia, and admitted the Rev. David C. Page, deacon, missionary at Greensbury, Westmoreland county, Pennsylvania, to the holy order of priests. Morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York; the sermon preached by the Right Rev. John H. Hobart, D. D., of New-York; and the candidate presented by the Rev. Jack-

an Kemper, an assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia.

*In the Diocese of Virginia.*

On Tuesday, September 19, the Right Rev. Bishop Moore visited the Fork church in Hanover county, Virginia, accompanied by the Rev. Messrs. E. C. McGuire, R. B. Croes, G. A. Smith, J. Cooke, and L. H. Johns. Divine service was performed and a sermon preached by the Rev. Mr. Croes; after which the bishop addressed the audience in a very feeling manner, on the duties which result from a profession of Christian faith. On Wednesday the 20th, the bishop held an ordination in the same church, and admitted the Rev. John Cooke, deacon, minister of St. Martin's parish, Hanover and Louisa counties, to the holy order of priests; on which occasion morning prayer was read by the Rev. Mr. Johns, and a sermon preached by the Rev. Mr. McGuire.

*New African Episcopal Church.*

On the 10th day of October, the cornerstone of the first African Episcopal Church in the city of Baltimore, was laid by the Right Rev. Bishop Kemp, accompanied by several clergymen. The land on which this church is to be built, we learn, was a donation from James Bosley, esq. of Baltimore.—*Church Register.*

The degree of D. D. has been recently conferred on the Rev. James Morss, rector of St. Paul's church, Newburyport, Massachusetts.

*Obituary Notices.*

At Charleston, South-Carolina, on the 31st of October, after a few days illness, JANE W. BOWEN, eldest daughter of the Right Rev. Bishop Bowen. Seldom has so ample a field for panegyric been presented to the eulogist, as that furnished by the life of this amiable and interesting young lady. Bland, frank, and engaging in her manners, she won the esteem and admiration of all who knew her.

Died at Wellsburg, Virginia, on the 8th of November, in the 58th year of his age, the Rev. JOSEPH DOBBINER, M. D., for many years a presbyter of the Protestant Episcopal Church in the western part of Virginia, and in Ohio.

On the morning of Friday, the 17th of November, between twelve and one o'clock, departed this life, in Philadelphia, in the fiftieth year of her age, Mrs. MARY BRONSON, relict of the late Mr. Enos Bronson, and daughter of Bishop White, of that city. The deceased having lived in the profession of the religion of the Redeemer,

with corresponding exercises of devotion, and having discharged the duties of a daughter, of a wife, and of a mother—it is a consolation to her surviving friends to believe that she has been received into those heavenly habitations, where the souls of those who sleep in Jesus, enjoy perpetual rest and felicity—waiting for the consummation of bliss, in body and in soul.

This lady was in her usual state of health until Tuesday the 14th of November, having been in St. Peter's church on the morning of Monday, and on the same day visited a friend in the afternoon. In consideration of the speedy termination of the severe disease with which she was visited, the event is another intimation of the uncertainty of life; and, to every one acquainted with the circumstances of the case, addresses the admonition, "Be thou also ready."

*For the Christian Journal.*

Since o'er thy footstool here below  
Such beauteous gems are strown,  
O what magnificence must glow,  
My God! about thy throne!  
So brilliant here these drops of light—  
There, the full ocean rolls how bright!  
If night's blue curtain of the sky,  
With thousand stars inwrought,  
Hung like some royal canopy  
With glittering diamonds fraught—  
Be, Lord, thy temple's outer veil,  
What glories round the shrine must dwell!  
The dazzling sun, at noontide hour,  
Forth from his flaming vase,  
Flinging o'er earth a golden shower,  
Till vale and mountain blaze;  
But show, O Lord, one beam of thine—  
What then the day, where thou dost shine!  
Ah! how shall these dim eyes endure  
That noon of living rays;  
Or how my spirit so impure,  
Upon thy brightness gaze?  
Anoint, O Lord, anoint my sight,  
And robe me for that world of light.

XXX.

**THE VILLAGE CHURCH.**

Sweet home of peace! the ling'ring day  
Still plays upon thy turrets gray;  
But silent now the voice of prayer  
Which once uprose so sweetly there;  
The cricket's fitful cry alone,  
Is mingled with the low wind's moan;  
Sadly they seem to wait the fate  
That left thy altars desolate.

Sweet home of peace! how oft I've stood  
Amid thy little solitude;  
A truant boy, stolen forth to get  
The crane's bill and the violet,—  
And listened to the village hum  
Which on the quiet air would come,  
With the long echoing laugh and shout  
Sent shrilly from the urchin rout.  
And oft at Autumn's balmy eve,  
When the bright flowers began to leave



The faded grass, and gloriously  
 The harvest moon went up the sky;  
 From the far distant greenwood tree  
 The kit's light notes of melody  
 Stole upward to the holy ground,  
 As joyously the dance went round.  
 Here, when the Sabbath day was done,  
 And rudely the summer sun  
 Shone o'er the little vale below,—  
 Uprose the hymn, so sweet, so slow;  
 The traveller, in the distant glen,  
 Paused on his way, to catch again  
 The lingering notes, till parting day  
 Threw its cold shadows o'er his way.  
 Those days have pass'd; and mournfully  
 The chilling wind goes rustling by,  
 But finds not there those beauteous flowers  
 It sported with in happier hours;  
 And gentle forms, who loved to gaze  
 Upon their bloom in youthful days,  
 Like them have passed away and died,  
 And humble here sleep side by side.

We copy from a Vermont paper the following beautiful lines. The accuracy of the admirable portrait which they exhibit will be owned by all who have the honour of an acquaintance with the venerable original; who, as in years he is almost unequalled, so in piety, in learning, and in enlightened devotion to the religion and church of the Redeemer, is he unsurpassed, by any of his brethren in the ministry. Still the veteran "watchman" is found stately "on" his "tower;" and though bending under the weight of infirmities and years, is a model of regularity and fidelity, and of that energy which strong devotion only can inspire, in the discharge of the sacred services of the altar, the desk, and the pulpit.

#### THE WATCHMAN.

It was the day of Christians' prayer.—A few  
 Had met in chapel built in olden time,  
 For Christian worship.—He, the good old man,  
 Was at the altar, and his generous blood  
 Was in the veins of those who knelt around,  
 To the third and fourth degree.\* Time had  
 thin'd

His locks, but had not wholly wasted them;  
 Yet what remained were loosely scattered o'er  
 His brow, and hung in light, thin curls about  
 His neck, and waved in every lightest breath;  
 Ripened they seemed, and fit for ready harvest;  
 Whiter were they than the wreath of foam  
 Which binds the brow of the broad cataraet—

The pious man had been at prayers with all  
 His people, and his countenance was white

\* This was an Episcopal clergyman near New-York, aged 83 years when the author heard him preach.

As was his lawn; and as you gazed upon  
 His face, it paler grew, with his devoutness,  
 And brighter still the fancy made it seem  
 Like that which Peter saw the Son of man  
 Did wear, when saints came down from heaven  
 to hold  
 converse with him upon the mountain height.

I saw the reverend man of age ascend  
 The pulpit, with his raiment changed—His step  
 Was feeble, and infirm, and slow; and when  
 He reached the height, he sank as if exhausted;  
 And as he rose he trembled—not because  
 The eyes of mortal man were on him fixed;  
 Nor yet because he stood before his God—  
 But yet he trembled—age was on his limbs  
 That half refused their office—but he rose,  
 A watchman on a tower; and you might see  
 His reverend figure, which before was bent  
 With weight of years, now animate, erect,  
 And lifted to the height of youthful prime,  
 And clothed with dignity of one that came  
 With message from the sky. Slowly he stretch'd  
 His trembling hand, as in affection, o'er  
 The people of his charge, and with a voice  
 That faltered, though its aged tones were full,  
 Announced his text—"Watchman, what of  
 the night?"

Who that hath seen a boy, green in his youth,  
 Whose soul of pure devotion, purified  
 By fire that burned on God's own altar, has  
 From that holy thing, the pulpit, shot down  
 On hoary heads beneath him, light from heaven  
 To guide, or terrors from the damned to warn:  
 Who that hath seen and heard him, hath not  
 felt

A conscious shuddering run thro' all his blood?  
 But when the Patriarch of his people rose,  
 Whose foot was sinking in the grave on which  
 It rested, while his hand reached heaven's  
 towers,

To which the hand of angels stretched, to lift  
 Him, their pure brother, to the skies, soon as  
 His work was ended; and when to his text,  
 With tones almost unearthly, that did seem  
 To come from other worlds, the old man gave  
 This answer—"I, the watchman, tell you true,  
 "The morning cometh and the night also."  
 Ah say, what heart that heard it did not sink  
 Within his bosom at the threatening word!

O Watchman, venerable man! thy night  
 Of earthly pilgrimage must soon be past;  
 And then thy morning cometh, which the night  
 Shall never, never darken or obscure!

Rochester, August —

D. D. B.

#### Calendar for January, 1827.

- 1 Circumcision.
- 6 Epiphany.
- 7 First Sunday after Epiphany.
- 14 Second Sunday after Epiphany.
- 21 Third Sunday after Epiphany.
- 25 Conversion of St. Paul.
- 28 Fourth Sunday after Epiphany.

#### Errata in October Number.

Page 371, line 7, for *Scriptures Sacres* read *Scripturæ Sacræ*.  
 13, for *secundo* read *secunda*.



